2: Morris T-5 (1937)1938 AK5 Lepcha AK5

APPENDIX 2

BIBLIOGRAPHY

THE literature of Sikkim, scant though it is, is for the most part hidden away in books and articles about Tibet. Of the two books that deal almost exclusively with the former country one is fortunately a masterpiece. I refer to Hooker's *Himalayan Journals*, which was first published in 1854. This is, in my opinion, one of the most delightful books of travel ever written; and one of the most informative. It is still possible to pick up a first edition in the Charing Cross Road for a shilling or two. The other book, Florence Donaldson's *Lepcha Land*, can only be read as a "Period-piece." It contains no information of value.

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3:Nebesky-Wojkowitz E-5 (1950-1953)1953
AK5 Lepcha AK5

226 in the wall, into which a huge, narrow-woven basket is placed. A beating line is then formed and the fish are driven into the trap.

226 277 At a favourable spot, by diverting a river into a channel and then erecting barriers of sand and stone, a small artificial lake is made in the old river bed. Afterwards, huge quantities of *a'ung el* (*Artemisia vulgaris*) are collected, placed into the lake and pounded. Then cut pieces of a strong creeper (*brüng*) are thrown into the pool, and the juice of these plants disolving in the water will poison all the fish which had been trapped in the artificially made lake.

226 All the catch, obtained by collective methods of fishing, is eventually divided equally among the participants.

NOTES

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2. The rites and beliefs, connected with Lepcha hunting and fishing, will be dealt with later in a separate publication.

5:Nebesky-Wojkowitz and Gorer E,J-5 (1937, 1950)1951
AK5 Lepcha AK5

described,[2] we will only note here those details, which are of special interest to our subject. Again, a base is made of layers of earth and in the centre of the topmost square a black thread-cross is planted, while in the four corners four small images together with the same number of *yeu*, in white, yellow, green and red, are placed. Below, 13 other figures together with 13 black thread-crosses, 13 knives, 13 sickles and 13 bows and arrows are arranged. In front of this structure stands a pot with nine handles. Besides encountering here the number nine, which we already identified as the most important number of the Bonpos, we find here the number thirteen mentioned, which is also regarded as a ritual number of this ancient Tibetan faith. As for the name of the demon, to whom the ceremony is dedicated, it sounds very similar to the name of the so-called "foundation owners", the *Shidak* (*gZhi bdag*). They are a group of Tibetan supernatural beings who are supposed to dwell in the earth and when disturbed exercise an evil influence which might prove fatal to men.

It will be seen from the foregoing, that at the present stage, with the material available for comparison, it is impossible to state whether the Bön elements to be found incorporated in Lepcha religious ceremonies came from the original Bön religion, or whether they were introduced into them through the medium of the Red Hat Sect of Tibetan Buddhism.

NOTES

1 Spelled *Bon* in Tibetan. About the Bon religion see H. Hoffmann, *Quellen zur Geschichte der tibetischen Bon Religion*, 1950, and the notes given by Prof. G. Tucci in his magnificent new work *Tibetan Painted Scrolls*, Rome 1949. For a sketch of this ancient Tibetan faith see R. Nebesky-Wojkowitz: Die tibetische Bon Religion, Archiv fur Volkerkunde, Vol. II, Vienna 1947, pp. 26-68 (Bibliography).

2 The distribution and use of thread-crosses in various parts of the world were described by W. Foy: *Fadensterne und Fadenkreuze*, I. Ethnologica II Leipzig 1913,, and by G. Lindblom: *Thread-crosses* (*Fadenkreuze*), *particularly in South America and Africa*, Ethnos, Vol. V, nos 3-4, Stockholm 1940.

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● 113 WADDELL, L. A. : *Among the Himalayas*, London 1890 (Photograph on p. 387)

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Numerous works describing the construction and the use of thread-crosses composed by various Tibetan authors; e.g. the religious compendium of the "Red Hats", in 63 volumes, briefly termed *Rin chhen gter mdzod* contains in the volume *Phi pa* the following treatises :

(1) *g Nas chhos dgongs gter ias dbang phyug ma yi zor mdos khyer bde bar bkod pa bzhugs so*
(2) *gNam chhos mi hgyur rdo rjei dgongs gter dbang phyug zor mdos kyi lka gtad kthabs bzhugs so*
(3) *gLing b hi spyi mdos kyi zin bris ra ga a mdzad pa bzhugs so*
(4) *bDe gsheys yongs hbul ias gLing bzhi spyi mdos bzhugs so*
(5) *gLing bzhi spyi mdos kyi las hgrigs*
(6) *Thugs sgrub yang snying hdus pa las/mkha hgro gling bzhi srid pai spyi mdos chhen po zhes bya ba bzhugs so*
(7) *bDe gsheys yongs hdus las/ srid pa khod snyoms kyi mdos bzhugs so*
(8) *gSang bdag dregs pa hdul byed las tshogs dam srii glud mdos zhes bya. ba ghugs so*

000 paintings: Tshangs pa dkar po, r Do rje grags ldan, Tsi ma ra, bSei khrab chan, rDo rje shugs ldan, Kha chhe dmar po and Nam mkha' hbar hdzin. The latter three pictures are works of Lha bris pa dBu chhen mo, the court painter of the next to the last Panchen Lama.

The new acquisitions of the Tibetan collection also contain twenty different Tibetan books and manuscripts, the majority of which are rare works. Among these, the following deserve special mention: an excellently printed ritual book (from the library of the monastery of Tengyeling in Lhasa, which was destroyed in 1912) of the Kun tu bzang po religious dance; further, six different medical works—among these the compendium of Tibetan medicine known as brGyud bzhi, with two rare commentaries for the printing of which a special permit from the Tibetan government must be obtained in each case—various historical and ritual works of the rNying ma pa sect, texts used in the cult of certain oracle divinities and a book that contains directions for performing soothsaying rites.

The spread of instruction in the Tibetan language will be fostered by a series of records spoken in the Lhasa dialect, as well as by tape recordings and records of Lama songs and Tibetan folk songs, dance songs, and wedding songs. A further supplement of the Tibetan collection comprises photographs of Tibetan ethnic types, pictures of the religion dances and rites of the Lamas, and especially a /272/ series of photographs showing all the phases of a soothsaying ceremony performed by a Tibetan oracle priest while in a trance.

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8:Nebesky-Wojkowitz--5 E-5 (1950-1953) 1953 AK5 Lepcha AK5

● 113 De Nebesky-Wojkowitz, R., "Wedding songs of the Lepchas." Asiatische Studien, Vol. VI, 1-4, Zürich, 1952.

2. For a description of the various groups of Lepcha priests, see note 12 of my publication "Ancient funeral ceremonies, etc."

601 materialize in most instances, provided that the son be adequately forewarned. In any event the situation is an awkward one, even though the Lepcha are not reticent about their sexual life. It indicates, perhaps, that the principle of age distinction is not yet fully integrated in a society which in most respects forms a well-knit unit (Gorer does not develop the point).

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1[For abbreviations, see this source in cat. 113, ALI Southeast Asia ALI-Analyst]

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1925. Folk-lore and Customs of the Lap-chas of Sikkim. JASB (n.s.) 21, no. 4.